

# CATHOLIC • ACTION •

Vol. XXI, No. 5



MAY, 1939

## TWENTY YEARS AFTER

“WHILE our immediate objective in social reform should be the solution of the pressing problem of unemployment and our long range efforts should be directed to the realization of the Papal plan for a new social order, we should not assume that the proposals in the ‘Bishops’ Program’ have all been realized. . . .

“EVEN if that goal had been reached, readers would still be able to find in the program much that is useful in the statement of Catholic social principles, and in the application of these principles to many phases of our economic life. Indeed, it is not too much to say that the ‘Bishops’ Program’ is of permanent value.”

—From Archbishop Mooney's foreword  
to the 20th Anniversary Edition of  
the Bishops' Program of Social  
Reconstruction (See pp. 9-11).

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE  
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c





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## FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

∴ What It Is — What It Does ∴

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

**EXECUTIVE**—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Catholic Information, Publications, Business and Auditing, and CATHOLIC ACTION*, official organ, N. C. W. C.

**EDUCATION**—Divisions: *Statistics and Information, Teachers' Registration, Library.*

**PRESS**—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

**SOCIAL ACTION**—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

**LEGAL**—Serves as a clearing house of information on federal, state and local legislation.

**LAY ORGANIZATIONS**—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

**CATHOLIC ACTION STUDY**—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices

1312 Massachusetts Ave., N. W.  
WASHINGTON, D. C.

Subscription Rates

\$2.00 per year; \$2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.



# CATHOLIC ACTION

CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is never before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming as to be united in thought and action around those centers of sound doctrine and multiple social activity, intimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

## NATIONAL CATHOLIC WELFARE CONFERENCE

Vol. XXI, No. 5



MAY, 1939

### OUR COMMON CATHOLIC INTERESTS

#### "Peace with Justice and Charity"—Pope Pius XII

IN HIS first Easter message, delivered on April 9 from the throne in St. Peter's Basilica following the Gospel in the Solemn Pontifical Mass in which 40,000 persons participated, His Holiness, Pope Pius XII, made a fervent appeal to individuals, peoples and governments to seek "peace with justice and charity." The Holy Father renewed his appeal upon assuming the supreme pontificate that peace might come to all men.

Pope Pius asked how there could be that "tranquility with order" which constitutes true peace, when so many men lack the employment necessary for the support of themselves and their families. Who does not see, he asked, that these workless men are rendered easy prey to the promulgators of destructive theories. Their lot is rendered the more exasperating," His Holiness declared because of the "strident contrast with the luxury and excessive comforts of those privileged ones who do not feel the duty of helping the suffering."

EMPHASIZING the fact that both justice and charity must characterize a peace that is to be lasting, the Holy Father said justice requires that sacred rights of human liberty and dignity be respected and protected; that those goods and those riches which God has strewn in the world for the advantage of His sons be equitably distributed."

"How may peace be had," the Sovereign Pontiff also asked, "if among nations too there is lacking the mutual understanding which alone can encourage and impel people along luminous ways of civil progress, and if solemnly sanctioned pacts and the plighted word have lost that security and value which are the principal bases of reciprocal confidence and without which ardently desired disarmament, material and moral, becomes with each passing day less possible of realization?"

Saying that, for lasting peace, "the generous and fruitful charity of Christ" must be united in harmony to "strict and cold justice," His Holiness added:

"IF MEN will turn to test the sweetness of this love and will rest in it, the radiant sun of peace will finally rise in the world. Reasoning calm will supplant provocative anger, cordial collaboration will supplant hate, confident serenity of soul will supplant dangerous incitement of the feelings."

The Holy Father's concluding words were: "We earnestly exhort all to return to the King of Peace, to the Risen One, from Whose lips we hear the consoling words, 'Peace be to you.' He will give us—as He promised—peace! His peace, that which the world cannot give, that which alone will calm every unrest, will dissipate every fear: 'Peace I leave with you, My peace I give unto you: Not



as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid.'

"But since external peace cannot but be a reflection of internal peace, it is necessary, above all, to think of peace of conscience. Procure it if one does not have it. Guard it and cultivate it if one has it.

**I**T IS not without profound reason that Our Lord Jesus Christ, on this very day, on His first appearance to the Apostles, wished to add to the greeting of peace, the inestimable gift of peace, the Sacrament of Penance, to the end that on the day of His glorious Resurrection there should be born that salutary institution which gives back to the spirit the grace of triumph of life over the blow which is death.

**T**HE Ordinary of every archdiocese and diocese in the United States has been asked to promote to the fullest possible extent within his own See, the crusade

**Papal Delegate to U. S.  
Requests Ordinaries to  
Promote Peace Prayers in May**

of prayer for peace recently called for by His Holiness, Pope Pius XII.

This has been done through a letter which His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, has addressed to all the Ordinaries, reading as follows:

"I have the honor to inform Your Excellency of the following cable received from His Eminence, the Cardinal Secretary of State, April 22, 1939:

"The Holy Father by letters addressed to me directs that during the month of May a crusade of prayer to the Blessed Virgin Mary be instituted for the intention of obtaining peace and concord amongst all nations. The Holy Father in a particular manner invites children throughout the world to participate in this holy union of prayer. I beg Your Excellency to suggest to the Most Reverend Ordinaries the most zealous promotion of this cause according to the wish of the Holy Father.'

"The Faithful everywhere will accept this call of the Supreme Pontiff with special fervor during these distressful days. Through the intercession of the Queen of Peace our suffrages cannot fail to gain from the Divine Mercy of God the ardently desired blessing of peace and harmony amongst men of good will.

"The month of May is for every devoted Catholic intimately associated with Mary, the Mother of God.

"To this inexhaustible fount of pardon and of peace, the Church, in the holy days of Easter, calls its sons with paternal insistence. If all would accept the loving invitation, there would thus come about an extremely long and flourishing blossoming of new life in Christ with ineffable enjoyment of that extremely sweet peace which gives the soul dominion over passion in loving and perfect obedience to the Lord.

**"DO YOU** wish your soul,' asks St. Augustine, 'to conquer over your passions? Submit to Him Who is on high and you will conquer all that here below. And peace will be in you: True, sure, extremely orderly.

"What is the order of this peace? God commands the spirit: The spirit the body. Nothing is more orderly.'"

We call on her unceasingly to be our comfort in affliction and our valiant counsellor in the ways of justice and truth. Before her shrines we gather our children to be inspired with the holy ideals of Christian life. We have strong trust then, that the Holy Father's affectionate appeal especially to the children for persevering prayer during the month of May will gain for society the protection against the disasters flowing from world strife and discord. In accordance with the Holy Father's wish, the prayerful crusade for peace should be fostered in our parish churches, schools, academies, colleges and associations of youth.

"The Bishops of the Administrative Board of the National Catholic Welfare Conference at their recent meeting urged with timely significance the attention of the citizens of this country to the Holy Father's Easter Sunday appeal for world peace. The Bishops characterized that pronouncement as 'an echo of the greeting of the Prince of Peace.' The Holy Father in his Letter to the Cardinal Secretary of State which is now the subject of this communication refers to that same Easter Sunday call to peace. 'As the month of May approaches,' the Supreme Pontiff continues, 'when the Faithful are accustomed to raise special prayers to the Blessed Mother Mary, it is close to Our hearts to express the very earnest desire that in this very period public prayers in the cause herein indicated be offered in the dioceses. Many fathers and mothers accompany their children, even to the littlest ones, every day to the Altar of the Virgin, presenting them and their prayers, together with the flowers of garden and field, to implore peace for citizens, for peoples, for nations.'

"The importance of this crusade of prayer needs no emphasis and we are confident that the Faithful of every diocese under the leadership of the Bishops



all unite in this crusade for peace promoted by the  
 ear of Christ."

PRAYERFUL hope that success may attend the  
 American Government's efforts to bring the world's  
 nations to a peace conference table, was expressed on  
 behalf of the Bish-  
 ops of the United  
 States by the mem-  
 bers of the N. C.  
 W. C. Administra-  
 ve Board, meeting in the Nation's Capital, April  
 8-19, 1939.

These American efforts were described as "com-  
 mendable," and the aspiration was voiced that thus  
 e nations, by "common sacrifices for the common  
 eal," might "in justice and charity" solve their  
 problems and bring lasting peace.

Quoting first the moving Easter peace plea of Pope  
 us XII, previously referred to, the Bishops made  
 their expression of hope. They then voiced the further  
 desire that the offer of assistance made by this Govern-  
 ment would not be taken as a yielding to "those who  
 could embroil us in alien conflicts and dissensions."  
 Following is the text of the statement:

"In these days when good men everywhere are  
 longing for peace, the words spoken by our Holy  
 Father, Pope Pius XII, on Easter Sunday came  
 to us like an echo of the greeting of the Prince  
 of Peace to the world. Meaningfully, our Holy  
 Father asks:

"How may peace be had if among nations  
 there is lacking the mutual understanding which  
 alone can encourage and impel people along lumi-  
 nous ways of civil progress, and if solemnly sanc-  
 tioned pacts and the plighted word have lost that  
 security and value which are the principal bases  
 of reciprocal confidence and without which  
 ardently desired disarmament, material and moral,  
 becomes with each passing day less possible of  
 realization?"

"In the light of these words, we, the Bishops,  
 gathered for the meeting of the National Catholic  
 Welfare Conference Administrative Board at  
 Washington, prayerfully hope that the commend-  
 able efforts of our Government to bring the nations  
 of the world to a conference table will be successful  
 and that in justice and charity their pressing  
 problems will there be openly discussed, common  
 sacrifices for the common weal generously made  
 and lasting peace established.

"Earnestly we hope that the nation in offering  
 its friendly assistance to this end will not be  
 thought to have yielded to those who would em-  
 broil us in alien conflicts and dissensions."

PRaise of the Catholic University of America's  
 crusade to promote the "loyalties and civic virtues in  
 a Christian democracy," is coupled with a decrying

# Christian Democracy Crusade Praised by Bishops in Statement Condemning Bigotry

of "dangerous abber-  
 rations" antagonistic  
 to democracy and  
 Christianity, and a  
 condemnation of ra-

cial bigotry, in a statement issued during the annual  
 spring meeting of the Bishops of the Administrative  
 Board, N. C. W. C., held in Washington, D. C., during  
 the past month.

The Board specifically quoted the assertion of Pope  
 Pius XI: "It is not possible for Christians to take  
 part in anti-Semitism." The statement is as follows:

"We wish to call attention to the laudable edu-  
 cational movement sponsored and directed by the  
 Catholic University of America for a better under-  
 standing of loyalties and civic virtues in a Chris-  
 tian Democracy.

"We regret and deplore the widespread propa-  
 ganda in the interest of systems and theories  
 antagonistic to the principles of democracy and  
 the teachings of Christianity. A Christian people  
 will oppose these dangerous aberrations with all  
 the might of Christian charity.

"For that very reason our people will be on  
 their guard against all forms of racial bigotry,  
 of which Pope Pius XI, speaking of a pertinent  
 instance, said: 'It is not possible for Christians  
 to take part in anti-Semitism.'"

THE convention of the National Catholic Educa-  
 tional Association, held at the Catholic University of  
 America, April 12, 13 and 14, proved to be an out-

## "Christian Democracy" Theme of N. C. E. A.'s Thirty-sixth Annual Convention

standing event in the  
 observance of the  
 Golden Jubilee of the  
 founding of this in-  
 stitution of higher

learning.

Discussing a wide variety of educational topics, and  
 emphasizing training for Christian democratic citizen-  
 ship, the Association brought 3,000 delegates and visi-  
 tors to the campus of the University, and to Trinity  
 College, where one of the important meetings was held.

It was the thirty-sixth annual convention of the  
 Association, and two members of the Hierarchy were  
 prominent in its deliberations. The Most Rev. John B.  
 Peterson, Bishop of Manchester and President General  
 of the N. C. E. A., was celebrant of the Solemn Pontifi-  
 cal Mass with which the convention was opened, and  
 presided at the general sessions. The Most Rev. John  
 Mark Gannon, Bishop of Erie, spoke at a dinner meet-



ing of the School Superintendents' Department, Wednesday evening.

In opening the initial general session of the convention, Bishop Peterson said "we pay our tribute of gratitude and respect" to the Catholic University of America. "We pledge our sincere interest in everything the Catholic University stands for," he added.

Preaching the sermon at the opening Mass, the Rt. Rev. Msgr. Joseph M. Corrigan, Rector of the Catholic University, said that "probably not since those first messengers issued from the upper chamber has the apostolate of teaching been entrusted with so momentous a part in the saving and reshaping of a civilization."

"There cannot fail to be present in the consciousness of every delegate here," said Monsignor Corrigan, "an appreciation of how dire would be the threat of any failure of the Catholic teaching in this country today." "The Catholic teachers of this land, whom you represent here today, and of whom you are the leaders," Monsignor Corrigan told the delegates, "being engaged in endeavors to inculcate a truly Catholic and Christian spirit of loyalty through the Catholic schools of the United States, are laboring for God, for our country, and for the whole world. The extent in which you are able to unite the soul of society with the soul of Christ, to that extent also will you guard against the invasion of atheistic ideas which are sapping the foundations of legitimate government in some nations of the Old World and perhaps imminently threatening freedom of religious worship in the New."

Among the numerous impressive addresses delivered during the various sessions was that of the Rt. Rev. Msgr. John R. Hagan, superintendent of schools of the Diocese of Cleveland, setting forth the claims of American Catholics for "a just share in the educational funds of the nation." "A just solution will remove from American civilization an injustice which is in discordance with our spirit of freedom and equality. Such a solution would enable all the educational forces of America to labor harmoniously and mightily for the triumph in the world of justice and peace," Monsignor Hagan said.

Among the resolutions adopted was one of protest against the secularization of the American schools. This resolution came as the climax to a number of brilliant addresses in which were outlined the steps by which Catholic schools in the United States will inaugurate their crusade of education for Christian Democracy, and in which it was set forth that the claims of American Catholics for just participation in whatever plans the Government makes for the advancement of education "have gained ground with the passage of time."

Noting that, to foster the Christian concept of citizen-

ship, the Bishops of the United States have charged the Catholic University to compile at once a more comprehensive series of graded texts for all educational levels—texts that will build an enlightened, conscientious citizenship—the N. C. E. A. declared itself "in hearty accord," and indorsed "this great educational project" as one "deserving the active support and cooperation of all Catholic educators."

Another resolution offered "the homage of our loyalty and loving obedience" to His Holiness, Pope Pius XII. Thanking the Sovereign Pontiff for his Easter message, the Association said "we realize how responsible are we who are called to teach children and youth, for the inculcation of those virtues from which spring the order, founded on justice and charity, which alone can bring peace to the world."

Support was pledged to the Bishops of the country by supporting the National Organization for Decency in Literature.

The Association extended its best wishes to the Catholic University of America on its Golden Jubilee; also to Georgetown University, about to observe its one hundred and fiftieth anniversary.

The Most Rev. John B. Peterson, Bishop of Manchester, accepted the invitation of the National Catholic Educational Association to serve as its President General for another term. Rev. Dr. George Johnson, secretary general of the National Catholic Educational Association and director of the N. C. W. C. Department of Education, and Rt. Rev. Msgr. Edward B. Jordan, chairman of the local committee, were responsible for the excellent arrangements for the convention.

One of the most pleasing of the nearly 100 educational exhibits, arranged by James E. Cummings, assistant director of the N. C. W. C. Department of Education, and viewed by the delegates, was that of the N. C. W. C., which presented an attractive display of the publications of the National Catholic Welfare Conference.

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CATHOLICS throughout the Americas—and throughout the world—find congratulatory significance in the notable "double sesquicentennial" celebration to

Sesquicentennial Celebration  
of Georgetown University  
Event of Nation-wide Interest

be held at Georgetown University in Washington, D. C., May 28 to June 3. This oldest Catholic college in the

United States was founded in 1789, coincident with the adoption of the Constitution, and the celebration of the dual event to be staged on "The Hilltop" must bring forcefully to the minds of all citizens of the United States—to lovers of democratic government everywhere—the important influence this great Chris-



an educational institution has been in developing American character and fostering truly democratic government.

Sons of Georgetown have had major roles in the building of our nation and the defense of its institutions. From the first student enrolled in Georgetown College, the subsequently famed statesman and jurist, William Gaston, of North Carolina—an outstanding figure in Congress among such as Henry Clay and Daniel Webster—to the 17 Georgetown alumni in the present Congress, including the Speaker of the House and three Senators, Georgetown alumni have served their country notably as legislators and in its administrative and judicial branches as well as in armed defense of its liberties. Outstanding among them, probably, was Edward Douglass White, who resigned from the United States Senate in 1894, after three years' service, to accept appointment to the United States Supreme Court during the Cleveland administration, and who, in 1910, was named Chief Justice of the United States Supreme Court by President William Howard Taft.

This roll of honor—statesmen, jurists, soldiers, leaders in every profession and in industry and commerce and the arts—which Georgetown treasures as recording loving and continuously augmented contribution to the Nation, is a long one, much too lengthy to be recorded here. But the spirit in which it has been made—the solemn one inspired by duty to God and country—is well expressed in the wording of the invitation issued by Georgetown University in announcing its Sesquicentennial Celebration.

The invitation, which has been sent to each of the 9,000 living alumni and to 1,500 colleges and universities and about 500 learned societies by the Rev. Arthur A. O'Leary, S.J., president of the university, and the Rev. Dr. Edward A. Walsh, S.J., chancellor and chairman of the Sesquicentennial Committee, reads in part:

"Andrew White, Jesuit pioneer and chaplain to the Maryland pilgrims, on arrival at St. Mary's in 1634, straightway erected an academy hewn from logs for instruction of the Piscataway Indians and for educating the newly-arrived colonists, and Whereas those absolute beginnings, after much tribulation did, by God's Providence, reach final dwelling-place on Georgetown Heights by the waters of the Potomac in 1789, here to become, by foundation of John Carroll, the first Catholic College in these United States; and Whereas,

"Memory begets memories as the spark begets the flame, so be it recalled how in the same year the guaranteed blessings of civil and religious liberty found equal habitation in the new Republic by adoption of the Federal Constitution which still endures as funda-

mental law from generation unto generation; now, Therefore,

"Do we ordain and prescribe that this double Sesquicentennial Anniversary be commemorated in acts of gratitude to the Giver of both gifts and by academic exercises on the campus of Georgetown University in the City of Washington from the morning of the twenty-eighth of May to sundown of the third day of June in the year of our Redemption one thousand nine hundred and thirty-nine and of our Constitutional Democracy the one hundred and fiftieth.

"Georgetown rejoices in transmitting notice of this happy circumstance to the various universities, colleges, learned societies, educational bodies and related organizations, together with our cordial invitation to name delegates who may rejoice with us in remembrance of centuries past and make common resolve with us for the centuries to come."

To the congratulations from all Catholic educational institutions to this pioneer among them and recognizing its remarkable history of 150 years of Christian educational accomplishment, CATHOLIC ACTION, speaking for members of "The N. C. W. C. Family" adds its sincere felicitations. Our hearts will be with the thousands of Georgetown's sons who will gather on the campus May 28 to June 3 and our prayers for centuries of similar success will be joined to theirs.

THE 1939 *Official Catholic Directory*, just issued by P. J. Kenedy & Sons, New York, reports a Catholic population of 21,406,507 for the United States, Alaska and the Hawaiian Islands for 1939. This total represents an increase of 239,827 over last year. The growth during 1937

was 207,546, while that of the previous year is recorded as 223,945. Other comparative figures in the new directory indicate an increase of 1,293,749 during the past decade and an increase of 3,857,183 since 1919.

The most important change recorded in the 1939 Directory is the election of His Holiness Pope Pius XII, the two hundred and sixty-first successor of St. Peter, on March 2, 1939, and his crowning on March 12. This historical event is recorded by a brief statistical biography of the new Holy Father, as well as by the reproduction of his coat of arms on page 1, and also on the front cover.

Fewer changes than usual in the Hierarchy were made during the year. The majority were necessitated by the deaths or resignations of incumbent prelates.

The number of archdioceses remains 19 and the dioceses are the same in number as last year—96. The active Cardinals, Archbishops and Bishops now num-



ber 130. Retired Bishops bring the total to 133.

The total number of clergy, both diocesan and religious, for 1939 is 33,540, an increase of 872 over the 1938 figure. The establishment of 329 new parishes brings the total of churches and missions to 18,757.

Three new seminaries account for the new total of 209, accommodating an increase of seminarians from 15,984 to 16,746. The 1939 Directory lists 181 colleges for men; 677 colleges and academies for women, 1,362 high schools and 7,561 parochial elementary schools.

As indicated in last year's report, the more proper classification of high schools, academies and junior high schools has resulted in another jump in the number of pupils attending these institutions. This year's

figure of 441,273 represents the still unusual increase of 31,270. After dropping last year, through stricter classification, the number of elementary school children has increased to 2,106,970, a substantial advance over the lowered figure for 1938.

The publishers expect to distribute more than 12,000 copies of the Directory, which is available in three editions. A paper bound volume, listing data and statistics for the United States and its possessions, is priced at \$4; the complete edition, giving data for the United States, Canada and the British Isles, sells for \$5. The same volume, in stiff cloth covers, is \$6.

The 1939 issue of the Directory is the 107th annual issue to be published without interruption since 1833.

## CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

### May, 1939

- 9-11—FIRST CENTENNIAL OF THE ESTABLISHMENT OF THE CATHOLIC CHURCH IN THE PACIFIC NORTHWEST, Portland, Oreg.
- 16-17—NATIONAL COUNCIL OF CATHOLIC WOMEN—regional conference, Dubuque, Iowa.
- 19-21—DAUGHTERS OF ISABELLA—state convention, Belleville, Ill.
- 21-22—COLORADO STATE COUNCIL, KNIGHTS OF COLUMBUS—thirty-eighth annual convention, Gunnison, Colo.
- 28-June 3—GEORGETOWN UNIVERSITY SESQUICENTENNIAL, Washington, D. C.
- 28-29—LORAS (formerly Columbia) COLLEGE OF DUBUQUE, IOWA—commemoration of the Centennial of its founding, Dubuque, Iowa.
- 30-June 10—ONE HUNDRETH ANNIVERSARY OF THE FOUNDING OF BROTHERS OF SAINT FRANCIS XAVIER, Baltimore, Md.

### June, 1939

- 11 and 29—GOLDEN SACERDOTAL JUBILEE OF THE MOST REVEREND JOSEPH SCHREMS, BISHOP OF CLEVELAND, Cleveland, Ohio.
- 12-14—NATIONAL CATHOLIC SOCIAL ACTION CONFERENCE, Cleveland, Ohio.
- 12-16—CATHOLIC HOSPITAL ASSOCIATION OF THE UNITED STATES AND CANADA—twenty-fourth annual convention, Milwaukee, Wis.
- 12-17—SUMMER SCHOOL OF CATHOLIC ACTION UNDER AUSPICES OF BLESSED VIRGIN'S SODALITY, Denver, Colo.
- 18-24—INSTITUTE ON INDUSTRY, NATIONAL CATHOLIC SCHOOL OF SOCIAL SERVICE, Washington, D. C.
- 22-24—CATHOLIC PRESS ASSOCIATION—annual convention, New York, N. Y.
- 23-27—OVERSEAS LEAGUE, N. C. C. W.—annual convention, New York, N. Y.
- 27-28—NATIONAL CATHOLIC THEATRE CONFERENCE—annual convention, Washington, D. C.
- 28-30—NATIONAL BENEDICTINE EDUCATION ASSOCIATION—annual meeting, St. Benedict, Oreg.

### July, 1939

- 1-3—CONGRESS OF THE NATIONAL LAYWOMEN'S RETREAT MOVEMENT, New York, N. Y.
- 6-9—KAPPA GAMMA PI—annual convention, New York, N. Y.
- 10-15—CATHOLIC DAUGHTERS OF AMERICA—national convention, Detroit, Mich.
- 23-27—THETA PHI ALPHA—national convention, Cincinnati, Ohio.

- 24-29—SUMMER SCHOOL OF CATHOLIC ACTION UNDER AUSPICES OF BLESSED VIRGIN'S SODALITY, San Antonio, Tex.

- 28-Aug. 3—CATHOLIC CENTRAL VEREIN OF AMERICA—84th annual national convention; the annual national convention of the National Catholic Women's Union of America; and the state conventions of the two organizations; San Francisco, Calif.

### August, 1939

- 6-9—NATIONAL CONFERENCE OF CATHOLIC CHARITIES—annual convention, Denver, Colo.
- 14-19—SUMMER SCHOOL OF CATHOLIC ACTION UNDER AUSPICES OF BLESSED VIRGIN'S SODALITY, Washington, D. C.
- 21-26—SUMMER SCHOOL OF CATHOLIC ACTION UNDER AUSPICES OF BLESSED VIRGIN'S SODALITY, New York, N. Y.
- 22-25—CATHOLIC STUDENTS' MISSION CRUSADE—11th national convention; and the 1st national meeting of the Missionary Union of the Clergy, Washington, D. C.
- 26-Sept. 9—PAX ROMANA—eighteenth world congress—Washington, D. C., Aug. 26 to Aug. 31; New York, N. Y., Sept. 1 to Sept. 9.
- 28-September 2—SUMMER SCHOOL OF CATHOLIC ACTION UNDER AUSPICES OF BLESSED VIRGIN'S SODALITY, Chicago, Ill.
- 31-Sept. 3—ORDER OF THE ALHAMBRA, Washington, D. C.

### September, 1939

- 2-5—ITALIAN CATHOLIC FEDERATION OF CALIFORNIA—annual convention, San Jose, Calif.
- 9-14—NATIONAL COUNCIL OF CATHOLIC WOMEN—19th annual national convention, San Francisco, Calif.

### October, 1939

- 14—DIOCESAN RURAL LIFE DIRECTORS—annual meeting, Spokane, Wash.
- 15-18—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, Spokane, Wash.
- 26-29—NATIONAL CATHOLIC ALUMNI FEDERATION—biennial convention, New York, N. Y.

### November, 1939

- 4-7—CATECHETICAL CONGRESS—fifth national, Cincinnati, Ohio.

NOTE: Officials of national and state organizations of Catholic men and women are requested to advise N.C.W.C. headquarters of the dates of their respective meetings. These will be listed in future issues.



# 20TH ANNIVERSARY ISSUE of the "BISHOPS' PROGRAM"

With New Foreword by Archbishop Mooney

**T**WENTY years ago there was issued an episcopal pronouncement which has proved to be a truly historic document. It was called the "Bishops' Program of Social Reconstruction" and carried the signatures of the four Administrative Bishops of the National Catholic War Council, viz.: Bishops Muldoon, of Rockford; Schrembs, of Toledo; Hayes, of New York, then Camp Bishop; and Russell, of Charleston. Of the four signatories, only Archbishop Schrembs, now of Cleveland, survives.

In the twenty years that have elapsed since the issuance of the "Bishops' Program of Social Reconstruction," ten of the eleven principal recommendations and proposals contained in the document have been either wholly or partially translated into fact. This statement is contained in a new foreword that accompanies a re-printing of the "Bishops' Program" on its twentieth anniversary. The foreword was written by the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board of the National Catholic Welfare Conference.

It should not be assumed, however, the Archbishop warns, that the proposals in the "Bishops' Program" have all been realized or that the Program itself has become antiquated. Its recommendations yet to be realized represent advances the achievement of which, at best, can be but gradual, he says.

The text of Archbishop Mooney's introduction to the 20th anniversary edition of the Bishops' Program, which it is hoped will be widely circulated especially during the present month, follows:

**A** STEADY demand for the pamphlet containing the "Bishops' Program of Social Reconstruction" makes it necessary to bring out a new edition. This, together with the fact that this year marks the twentieth anniversary of the Program, has suggested the idea of writing a brief introduction to the new edition to put the Program in focus for younger readers of today.

Between February, 1918, and June, 1919, more than fifty programs under the title of "Social Reconstruction," or some variant of it, were drawn up and published by prominent groups in Italy, France, Great Britain, and the United States. The authors of these pronouncements assumed that the War had made the world safe for political democracy and that the nations of the world were now ready to establish a regime of economic democracy and social justice. Hence they undertook with varying degrees of comprehensiveness to show just how this end could be attained.

## **"Bishops' Program" Widely Publicized**

These programs of reconstruction were drawn up, for the most part, by religious bodies and labor organizations. The two pronouncements that received the widest publicity were the "Social Reconstruction Program" of the British Labor Party, published in the fall of 1918, and the declaration of the Administrative Committee of the National Catholic War Council,

issued on February 12, 1919. The pronouncement of the Administrative Committee of the National Catholic War Council came to be known as the "Bishops' Program." The Foreword signed by the four Bishops constituting the Administrative Committee, opens with these significant words: "The ending of the Great War has brought peace. But the only safeguard of peace is social justice and a contented people."

## **Program Regarded at First as Radical**

The "Bishops' Program" became the subject of wide public discussion. It received much more attention than any of the other plans for reconstruction. In the main, comment was favorable. Many, however, looked upon it as "too radical." Indeed some of the criticisms by industrialists of the day were quite severe. On the other hand, the Bishops and the clergy regarded the Program as a moderate application of Catholic moral principles to social and industrial life.

## **Principal Recommendations and Proposals**

The 20 intervening years have brought commendation from statesmen and scholars who have noted its influence in the enactment of sound progressive legislation in social and economic fields during those two decades.

The principal recommendations and proposals contained in the "Bishops' Program" were:

- (1) Minimum wage legislation;
- (2) insurance against



unemployment, sickness, invalidity, and old age; (3) a 16-year minimum age limit for working children; (4) the legal enforcement of the right of labor to organize; (5) continuation of the National War Labor Board, for this and other purposes affecting the relations of employers and employees; (6) a national employment service; (7) public housing for the working classes; (8) no general reduction of war-time wages and a long-distance program of increasing them, not only for the benefit of labor, but in order to bring about that general prosperity which cannot be maintained without a wide distribution of purchasing power among the masses; (9) prevention of excessive profits and incomes through a regulation of rates which allows the owners of public utilities only a fair rate of return on their actual investment, and through progressive taxes on inheritance and income, and excess profits; (10) participation of labor in management and a wider distribution of ownership through cooperative enterprises and worker ownership in the stock of corporations; (11) effective control of monopolies, even by the method of Government competition if that should prove necessary.

#### Ten Original Proposals Translated Into Fact

Of these 11 proposals, all but the tenth have been either wholly or partially translated into fact. One of them has been carried out on a wider scale than the "Bishops' Program" recommended or anticipated; we now have national, in addition to state, minimum wage legislation. The tenth recommendation has made very little progress. Very few concerns have set up plans for giving labor a share in management, although the idea has come to be looked on more favorably. Effective ownership has become less, rather than more, widely distributed. Fifty-five per cent of the business done by the non-financial concerns in the United States is now controlled by less than 200 corporations, and there has been a considerable increase in farm tenancy. On the other hand, the recently enacted Farm Security Act has made possible a modest beginning of a plan whereby tenants may become owners.

#### Omissions Due to Subsequent Developments

The proposals and recommendations of the "Bishops' Program" were, indeed, far-reaching for the time when they were written. But viewing the document in the light of present-day discussion, we are immediately struck by two omissions: the program says little or nothing about the problem of unemployment, and disclaims any intention "to formulate a comprehensive scheme of reconstruction." There are two explanations for the former omission. In the first place, the country had not seen any serious unemployment in the four years immediately preceding the publication of the Program. There was then no warning that an industrial recession was coming in 1920. In the second

place, there was then no indication of the great technological improvements that were to appear some three years later. The substitution of machines for men had not yet attained the pace at which it has proceeded from 1922 until the present moment. When the "Bishops' Program" was published there was no definite reason for thinking that the country was on the eve of a period of chronic unemployment. Nevertheless the "Bishops' Program" demanded an increase in labor's share of the national income and a decrease in excessive profits both as a measure of social justice and as a preventive of widespread unemployment and recurring industrial depressions. Today anyone can discern the prophetic truth of that statement.

The reason why a fundamental scheme for the reconstruction of industrial society was not advocated in the "Bishops' Program" is stated in the following words: "Such an undertaking would be a waste of time as regards immediate needs and purposes, for no important group or section of the American people is ready to consider a program of this magnitude."

That reason no longer holds. Important groups in America are now perfectly willing to jettison the whole system of private ownership out of which modern Capitalism has developed. In fact, it is not too much to say that outside the sphere of Catholic thought most intellectuals are advocating some kind of collectivism—either a moderate form of Socialism or outright Communism. Our Catholic principles save us from being deceived by those destructive illusions, but by the same token, they impose upon us the obligation of applying fundamental remedies to the glaring evils of the present system.

#### Providential Issuance of "Quadragesimo Anno"

Providentially, the intervening years have brought forth a sound and comprehensive plan of social reconstruction in our late Holy Father's epoch-making encyclical "Quadragesimo Anno." The full title of this great document clearly shows that Pope Pius XI deliberately set out to be fundamental in his proposals to lay the ax to the root of the evils in our capitalist system. Here is the wording of that title: "On Reconstructing the Social Order and Perfecting It Conformably to the Precepts of the Gospel."

#### Unfulfilled Recommendations Should Be Realized

While our immediate objective in social reform should be the solution of the pressing problem of unemployment and our long-range efforts should be directed to the realization of the papal plan for a new social order, we should not assume that the proposals in the "Bishops' Program" have all been realized or that the Program itself has become antiquated. Its unrealized recommendations represent worth-while advances in an achievement which, at best, can be but gradual. The social insurance provided in the Social



Security Act is by no means perfect. To say nothing of other defects, it fails to provide for workers' insurance against sickness. Only a feeble beginning has been made in the vast field of public housing. The provisions of the Fair Labor Standards Act are as yet inadequate as regards minimum wages, and the majority of the states are still without legislation to protect the livelihood of the lowest-paid workers in intrastate industries. Many defects exist in the measures adopted to carry out other suggestions in the "Bishops' Program."

Thus we have yet a long way to go before the hopes of the "Bishops' Program" are fulfilled. Even if that goal had been reached, readers would still be able

to find in the Program much that is useful in the statement of Catholic social principles and in the application of these principles to many phases of our economic life. Indeed, it is not too much to say that the "Bishops' Program" is of permanent value.

Of the four Bishops who signed the Foreword to the Program in 1919, three have gone to their eternal reward. There remains only Archbishop Joseph Schrembs, then Bishop of Toledo, and for many years now Bishop of Cleveland. When he celebrates the Golden Jubilee of his ordination next June (1939), he will probably look back upon his part in formulating the "Bishops' Program" as not the least of his achievements in the service of Church and country.

## Holy See Elevates Two Members of American Hierarchy

### BISHOP SCHREMB'S

**Celebrating Golden Sacerdotal Jubilee, Given Rank of Archbishop**

ON THE eve of his golden sacerdotal jubilee a most fitting and merited honor has come to the Most Rev. Joseph Schrembs, Bishop of Cleveland, and episcopal chairman of the N. C. W. C. Lay Organizations Department for 15 years prior to his retirement in 1934 from the N. C. W. C. Administrative Board.

In recognition of Bishop Schrembs' long and valued services to the Church as priest and bishop, the Holy See, looking forward to June 29, 1939—when Bishop Schrembs will observe the fiftieth anniversary of his ordination to the priesthood—has raised His Excellency to the rank of archbishop—an unusual honor that comes as a recognition of his outstanding merits and accomplishments. Archbishop Schrembs will continue to serve as Bishop of the Diocese of Cleveland, the status of which is unchanged.

Archbishop Schrembs is recognized not only for his wise and beneficent administration, first, of the Diocese of Toledo from 1911 to 1921, and then of the Diocese of Cleveland since that latter date, but also for his indefatigable labors as a member of the Administrative Committee of the National Catholic War Council and, later, the Administrative Board of the National Catholic Welfare Conference; as Protector of the Priests' Eucharistic League; and as Promoter of National Eucharistic Congresses in the United States.

When Archbishop Schrembs resigned from the Administrative Board of the N. C. W. C. the late Bishop Thomas F. Lillis of Kansas City at the 1934 Bishops' Meeting offered a resolution expressing gratitude for Bishop Schrembs' very valuable and generous services. Archbishops and Bishops in great number followed in seconding Bishop Lillis' resolution of tribute.

A resolution adopted following his retirement by the Board of Directors of the N. C. W. C., stated in part: "The Church in the United States will always have reason to be grateful for the leadership of the zealous Bishop of Cleveland. The National Councils of Catholic Men and Women can never repay him for his unselfish services to their interests and to the cause of common Catholic action."

The signal honor which has come to Archbishop Schrembs has brought rejoicing to his legion of friends throughout the nation but especially to members of the headquarters staff of the N. C. W. C. Speaking for them and for all members of the "N. C. W. C. Family," CATHOLIC ACTION expresses deep and abiding appreciation of Archbishop Schrembs' contribution to the advance of Catholic life in the United States and particularly for His Excellency's zealous, wise and patient efforts to achieve unity in thought and action in Catholic work.

### BISHOP SPELLMAN

**Named Archbishop of New York, Succeeding Late Cardinal Hayes**

THE appointment of the Most Rev. Francis J. Spellman, Auxiliary Bishop of Boston since 1932, to be Archbishop of New York in succession to the late Cardinal Patrick Hayes was announced from Vatican City on April 24, 1939.

Archbishop-elect Spellman enjoys the distinction of being the first American priest ever called to service in the Papal Secretariat of State at the Vatican and the first American Bishop ever consecrated at the cathedra altar in St. Peter's Basilica.

A native of Whitman, Mass., the future archbishop attended school there and at Fordham University, from which he graduated in 1911, and later, in 1935, received the degree Doctor of Laws. He attended the American College in Rome from 1911-1916, being ordained to the priesthood in the Eternal City in May of 1916. Later, he took the degree of Doctor of Sacred Theology at the Propaganda College in Rome. Returning to the United States, he engaged in parochial work and, in addition, served for seven years as director of Catholic literature in the Boston Archdiocese and for two years as assistant chancellor of the Archdiocese.

In his seven years in the Papal Secretariat of State (1925-1932), Archbishop Spellman served under the late Cardinal Gasparri and Cardinal Pacelli and was the recipient of many honors, especially on the occasion of his consecration as Titular Bishop of Sila. On this impressive occasion, the consecrator was Cardinal Pacelli.

Archbishop Spellman had the honor while serving at the Vatican of reading the English translations of several discourses which the late Pope Pius XI delivered over the Vatican City Radio Station.

Returning to the United States, Bishop Spellman took up his work as Auxiliary to William Cardinal O'Connell of Boston, who assigned him to be pastor of Sacred Heart Church, Newton Center. On his tour of the United States the present Holy Father was accompanied by Bishop Spellman.

Together with Archbishop Spellman's numerous friends, both here and abroad, CATHOLIC ACTION rejoices in the high honor that has come to him from the Holy Father and, with Bishop Donahue, Administrator of the Archdiocese of New York, prays for him "health, strength and every blessing to carry on the great burden that has been placed upon his shoulders."



# MONTH *by* MONTH

## CATHOLIC ACTION

OFFICIAL ORGAN OF THE

### NATIONAL CATHOLIC WELFARE CONFERENCE

*"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."*

—From the 1919 Pastoral Letter of the  
Archbishops and Bishops of the U. S.

#### N. C. W. C. Administrative Board

**MOST REV. EDWARD MOONEY**, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; **MOST REV. JOHN B. PETERSON**, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; **MOST REV. JOHN A. DUFFY**, Bishop of Buffalo, secretary of the Administrative Board; **MOST REV. FRANCIS C. KELLEY**, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; **MOST REV. SAMUEL A. STRITCH**, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; **MOST REV. HUGH C. BOYLE**, Bishop of Pittsburgh, episcopal chairman of the Legal Department; **MOST REV. JOSEPH F. RUMMEL**, Archbishop of New Orleans, episcopal chairman of the Department of Lay Organizations; **MOST REV. EDWIN V. O'HARA**, Bishop of Great Falls and episcopal chairman of the Social Action Department; **MOST REV. MARK GANNON**, Bishop of Erie, episcopal chairman of the Press Department; **MOST REV. JOHN GREGORY MURRAY**, Archbishop of St. Paul.

#### Assistant Bishops, Administrative Board

**MOST REV. EDWARD F. HOBAN**, Bishop of Rockford; **MOST REV. EMMET M. WALSH**, Bishop of Charleston; **MOST REV. KARL J. ALTER**, Bishop of Toledo; **MOST REV. FRANCIS P. KEOUGH**, Bishop of Providence; **MOST REV. WALTER A. FOERY**, Bishop of Syracuse; and **MOST REV. BARTHOLOMEW J. EUSTACE**, Bishop of Camden.

**RIGHT REV. MSGR. MICHAEL J. READY**  
General Secretary

**CHARLES A. McMAHON**  
Editor

*Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.*

#### Bishops of N. C. W. C. Administrative Board Hold Annual Spring Meeting in Washington

**T**HE work of the various departments and bureaus of the National Catholic Welfare Conference was reviewed by the Administrative Board of the N. C. W. C., meeting in Washington, D. C., on April 18 and 19, 1939. Two important statements issued by the Administrative Bishops appear in "Our Common Catholic Interests" section of this issue of CATHOLIC ACTION. Among those in attendance at the meeting were:

The Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Board; the Most Rev. John B. Peterson, Bishop of Manchester, vice chairman and episcopal chairman of the Department of Education; the Most Rev. John A. Duffy, Bishop of Buffalo, secretary; the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, treasurer; the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee and episcopal chairman of the Department of Catholic Action Study; the Most Rev. Joseph F. Rummel, Archbishop of New Orleans and episcopal chairman

of the Department of Lay Organizations; the Most Rev. Edwin V. O'Hara, Bishop-Designate of Kansas City and episcopal chairman of the Department of Social Action; the Most Rev. John Mark Gannon, Bishop of Erie and episcopal chairman of the Press Department; the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and episcopal chairman of the Legal Department; and the Most Rev. John Gregory Murray, Archbishop of St. Paul.

Among the Assistant Bishops present were the Most Rev. Emmet M. Walsh, Bishop of Charleston; the Most Rev. Karl J. Alter, Bishop of Toledo; the Most Rev. Francis P. Keough, Bishop of Providence; the Most Rev. Walter A. Foery, Bishop of Syracuse; and the Most Rev. Bartholomew J. Eustace, Bishop of Camden.

The Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., and the Rev. Dr. Howard J. Carroll, assistant general secretary, also were present.

#### Apostolic Delegate to U. S. Contributor to New Confraternity "Parent-Educator" Volume

**T**HE Rev. John E. Kuhn, director of the National Center of the Confraternity of Christian Doctrine, located at N. C. W. C. headquarters in Washington, announced last month the publication of Volume II of the new series of "The Parent-Educator." The subject of the new volume is "Teaching Prayer in the Home." A religious discussion club text with outlines, the volume is largely the result of studies made by parent-educator groups in the Archdioceses of St. Louis and New York under the auspices of the Confraternity.

The introduction was contributed by the Most Rev. Edwin V. O'Hara, chairman of the Episcopal Committee on the Confraternity. The text contains an article on "Religious Education in the Home," written by His Excellency, the Most Rev. Amleto Giovanni Cicognani for the 1938 Catechetical Congress. The Very Rev. James W. O'Brien, censor for the National Center of the Confraternity and member of the faculty of theology of the Catholic University, has also contributed an article on "Prayer." The Confraternity parent-educator groups of St. Louis and New York have presented their study on teaching prayer in the home in three distinct sections for the benefit of parents whose children are of pre-school, elementary school and high school age.

Volume III of the new series, which will be devoted to "Teaching Obedience in the Home" is in preparation and will be ready for publication next fall, according to the Rev. John Loughlin, director of the Confraternity in the Hartford Diocese and chairman of the Parent-Educator Committee for the National Center of the Confraternity.

#### Father McLarny, O.P., Now Speaker On N. C. C. M.'s "Catholic Hour"

**T**HE Rev. John J. McLarny, O.P., president of Aquinas College, Columbus, Ohio, began a new series of addresses on the "Catholic Hour" Sunday, April 23. This will be Father McLarny's third appearance on this nation-wide broadcast.

The "Catholic Hour" is broadcast over a network of the National Broadcasting Company through Station WEAJ, New York, and is produced by the National Council of Catholic Men.

In his series of five addresses Father McLarny will treat of the general topic of "The Holy Spirit," as follows: April 23, "The Holy Spirit, Our God"; April 30, "The Holy Spirit, Our Guest"; May 7, "The Holy Spirit, Our Guide";



# with the N. C. W. C.

May 14, "The Holy Spirit, Our Strength"; May 21, "The Holy Spirit, Our Peace."

Music for the programs will be provided by the choir of the Pontifical College Josephinum, Worthington, Ohio.

## Vatican Organ Praises U. S. Bishops for Leadership in Social Reform Movement

IT IS not difficult to see what strength Catholics have in America," *L'Osservatore Romano* says in commenting upon the twentieth anniversary of the issuance of the Bishops' Program of Social Reconstruction.

After citing the number of ideas found in the program that have been adopted in the United States, *L'Osservatore* says that American Catholics "work with confidence, secure in having the enlightened leadership of their Bishops and the same words of the Encyclicals founded on the eternal truth."

"The Government notes and takes count of this force," it adds, "and, not infrequently, there have been statements from political personalities which recognize in the directives of the Popes the way to settle the most difficult social and economic problems."

The National Catholic Welfare Conference, the Vatican City daily points out, is the center of Catholic Action in the United States. It gives an outline of the organization of the Conference and how it functions, describing the work of the various departments, and naming the respective episcopal chairmen and the presidents of the Men's and Women's Councils. It also mentions the "Catholic Hour," the Catholic Evidence Bureau, the Legion of Decency, the Industrial, Family Life and Rural Life Conferences, the confraternity of Christian Doctrine, and CATHOLIC ACTION, official monthly organ of the Conference.

## N. C. C. M. Field Secretary Organizes Montana Laymen Under Direction of Bishop O'Hara

A PART of a program further to round out the organization of men of his diocese, the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, last month attended a meeting of the Glendive District Council of Catholic Men. Thirty-eight delegates from surrounding parishes were present and chairmen were appointed for the five fields of activity into which the work of the men has been divided.

Dr. John G. Bowen, field secretary of the National Council of Catholic Men, outlined the duties of each chairman, and Bishop O'Hara spoke, emphasizing the need for the campaign against indecent literature.

"We shall not threaten a boycott," said Bishop O'Hara, "but will go to the dealers in a kindly and friendly way. Most of them would be only too glad to get rid of this immoral stuff. If there are any who insist in pouring out evil to the swine, and will not listen to sympathetic reasoning, then the time may come when we will be forced to give them some very unfavorable publicity."

## Growth of "Christian Democracy" Theme of Cleveland Conference Sponsored by N. C. W. C.

TO MEASURE the progress and plan the growth of a Christian Democracy in the United States will be the aim of the second National Catholic Social Action Conference, to be held in Cleveland, Ohio, June 12 to 14, 1939. Sponsored by the Most Rev. Archbishop Joseph Schrembs, Bishop of Cleveland, the Conference is being arranged by the Social Action Department of the National Catholic Welfare Conference, Washington, D. C. It will bring to Cleveland

thousands of men and women interested in social problems.

At a closing mass meeting, scheduled to be held Wednesday evening in the Municipal Auditorium, Attorney General Frank Murphy will be one of the speakers.

The Conference will be opened with a Solemn Mass in St. John's Cathedral, to be celebrated by Bishop Schrembs, who this year is observing the fiftieth anniversary of his ordination. His Excellency is the last surviving signer of the Bishops' Program of Social Reconstruction, issued by the Hierarchy of the United States in 1919.

"The purpose of the Conference," an announcement states, "is to help all Catholics and all Americans to create a Christian Democracy in the United States in which we shall peacefully produce all that the people need, provide steady work for everyone, secure the means of a good life for the people, and do so in the bonds of brotherhood."

"Our government is already a government for the people and by the people whenever the people wish. Still another democracy, a democracy of owning and working life, is developing in America—the democracy of organized and federated industries and professions governing themselves for their own and the people's good so as to end justly, peacefully, freely and in the justice of Christ the unemployment and poverty that still harass us."

"The completion and perfection of this organized and federated self-government of industries, farming and the professions is America's next step if our future is not to be a tragedy."

## Study of Papal Encyclicals Urged by David Lawrence, Editor of "United States News"

A DISTINGUISHED columnist, editor and publisher, writing in the *United States News*, nationally-circulated newspaper, has strongly recommended to his readers the study of the Encyclical Letters *Rerum Novarum* and *Quadragesimo Anno*, issued by Pope Leo XIII and Pope Pius XI, respectively. This publisher, David Lawrence, advised that copies of the encyclical could be obtained from the National Catholic Welfare Conference. Since publication of the article, requests for the two great labor encyclicals have come to N. C. W. C. headquarters from many sections of the United States and Canada. Many of these are from employers evidently not previously acquainted with the encyclicals' teachings.

Meanwhile, the Publications Office of the N. C. W. C. reports that since the death of the late Pope Pius XI a steadily increasing interest in his writings has been manifested by a growing demand for copies of his encyclical letters. The demand has been so pronounced that the N. C. W. C. office has had to make reprints of nine of Pope Pius XI's encyclicals within the last month.

## N. C. C. M. Executive Board, Meeting in Washington, Report Increased Activities by Lay Units

INCREASED activities of the National Council of Catholic Men in the past year were described in the special reports given at a meeting of the directors of the Council held in Washington, April 15 and 16, 1939.

Especially notable, the report of the executive secretary said, was the success of the Keep the Spanish Embargo Committee, which was sponsored by the Council, and the enormous increase in audience mail received in response to the "Catholic Hour" and other special broadcasts. A new division inaugurated in the past year, the Catholic Radio Bureau, has proved most serviceable in aiding many local groups, the report states. The [Turn to next page]



# MONTH by MONTH with the N.C.W.C.

(Continued from previous page)

Catholic Evidence Bureau continued its promotion of evidence work among laymen.

All officers of the Council were reelected to serve for a period of one year. These are: Louis Kenedy, of New York, president; Dr. Benjamin H. Swint, of Charleston, W. Va., vice president; Edward F. Leary, of Omaha, Nebr., secretary; Grattan Kerans, of Washington, D. C., treasurer; and Richard Reid, of Augusta, Ga., general counsel.

The Most Rev. Joseph F. Rummel, Archbishop of New Orleans and episcopal chairman of the N. C. W. C. Department of Lay Organizations; the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference; the Rev. Dr. Howard Carroll, assistant general secretary of the National Catholic Welfare Conference; and Edward J. Heffron, N. C. C. M. executive secretary, were among those present at the meeting.

A number of resolutions were adopted paying fealty to the Holy Father, offering congratulations to the Most Rev. Archbishop Joseph Schrembs, Bishop of Cleveland, on his latest honor, and paying thanks to cooperators in the work of the Council.

## N. C. W. C. Executives Among Contributors to "Modern Social and Economic Order" Symposium

"THE Modern Social and Economic Order," a symposium that plays the searchlight of Christian philosophy and theology on current social and economic problems, has been recently published by Our Sunday Visitor Press here as one of the volumes in a series designed to further the crusade sponsored by the American Hierarchy for the development and preservation of Christian democracy.

The symposium includes articles by recognized specialists and deals with modern governments; industrial and economic order; the respective rights of Capital and Labor and the relations between employer and employee; Labor Unions for both skilled and unskilled factory and mill workers, and the objectives of unionization; banking and money; and problems of the farmer and his relation to the city worker.

"The need of the hour," writes the Most Rev. John F. Noll, Bishop of Fort Wayne, in the introduction to the Symposium, "is for government, industry and labor to get together, and it is unfortunate that they have not been able to discuss their mutual interests at a conference table. Great impetus would be given, I believe, to business recovery if such a conference were instituted even now."

Among the score or more contributors to the symposium are: Rt. Rev. Msgr. John A. Ryan, director of the Social Action Department, N. C. W. C.; Rev. R. A. McGowan, assistant director of the Social Action Department, N. C. W. C.; Rev. Edgar Schmiedeler, O.S.B., Ph.D., director of the Rural Life Bureau, N. C. W. C., and Rt. Rev. Msgr. Fulton J. Sheen, of the Catholic University of America, and the Rev. James M. Gillis, C.S.P., editor of *The Catholic World*, both well-known "Catholic Hour" speakers.

## Bishop Noll Reports Excellent Progress Of National Organization for Decent Literature

ALTHOUGH less than two-thirds of the territory of the United States has been covered to date, and although the campaign has not even been launched in several of the nation's largest dioceses, there has been a remarkable response on the part of publishers to the work of the National Organization for Decent Literature according to a report made by the Most Rev. John F. Noll, Bishop of Fort Wayne and chairman of the Bishops' Committee directing the National Organization for Decent Literature, to the Admin-

istrative Board of the National Catholic Welfare Conference at its spring meeting here. It is stated that the success that has greeted the work has been far beyond the Committee's fondest anticipations.

The report lists a dozen publications which had been on the N. O. D. L. black list and which have suspended publication since the beginning of the campaign. Five other publications have been taken off the black list because they have "cleaned-up," and the publishers of still other magazines have given the Committee assurances which, if lived up to, will result in those publications going off the black list. At the same time, it has become necessary to add 26 publications to the black list. Moreover, it is warned that some of the publications which suspended publication may be appearing under new titles.

Organization and extension of the work of the N. O. D. L. in a number of archdioceses and dioceses not previously announced are treated of in this report.

## Bishop Kelley's Episcopal Committee Issues New "Scouting for Catholics" Manual

A NEW manual, "Scouting for Catholics—Adding the Supernatural," has just been issued by the Catholic Committee on Scouting, the headquarters of which are at 2 Park Avenue, New York City. The manual is dedicated to Mr. Ralph Schoettle in appreciation of his 21 years of active service in the Boy Scout movement.

Among the features of the manual are a foreword by the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa; and a letter from Dr. James E. West, chief scout executive, giving approval of and pledging the cooperation and support of the Boy Scouts of America in making the provisions of the manual effective in parishes which administer Scout troops and Cub packs.

Figures showing a gain of 2,370 Scout troops under Catholic leadership between 1932 and 1938 also are given. Included are illustrations showing the participation of Catholic Scouts in various diocesan activities; an outline of the principles and policies underlying the Scout tie-up with the Church; a program for "Adding the Supernatural"; the Catholic Scout Investiture Ceremony; enumeration of religious observances for Scouts as they pass through the successive ranks from Tenderfoot to Eagle Scout; the Plan of Cooperation developed by the Catholic Committee of Bishops in cooperation with the Boy Scouts of America.

## Bishop O'Hara of N.C.W.C. Administrative Board Transferred to See of Kansas City, Missouri

IN BEHALF of the N. C. W. C. family, CATHOLIC ACTION extends its most respectful congratulations to the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and episcopal chairman of the N. C. W. C. Social Action Department, whose transfer to the See of Kansas City, Mo., was announced from the Apostolic Delegation in Washington last month. Bishop O'Hara succeeds the late Most Rev. Thomas F. Lillis, second Bishop of Kansas City, and for years episcopal chairman of the N. C. W. C. Social Action Department which Bishop O'Hara now heads.

Bishop O'Hara's services to Church and Country, especially through the N. C. W. C., are well known to our readers. These services include a ten-year directorship of the N. C. W. C. Rural Life Bureau previous to his appointment in 1930 as the second Bishop of Great Falls. Since 1935, Bishop O'Hara has been a member of the N. C. W. C. Administrative Board and episcopal chairman of the Social Action Department of the Conference.



Bishop O'Hara has played a prominent part in drafting minimum wage legislation, state and national. At one time he served as chairman of the Industrial Welfare Commission of the state of Wisconsin. His more recent contributions to the solution of our present industrial and agricultural problems are well-known to readers of this magazine. More outstanding, however, is the impetus given by Bishop O'Hara to the Confraternity of Christian Doctrine movement throughout the United States, for which he has been generously commended by the Holy See.

The N. C. W. C. staff, who for many years have had the privilege of knowing and working with Bishop O'Hara, hold our close acquaintance with him among our most treasured associations. His frequent visits to N. C. W. C. headquarters, attended always by interested and cordial greetings together with his quietly advanced suggestions have been a source of inspiration and guidance to all. Our best wishes and prayers for Bishop O'Hara in his new episcopal responsibility go without saying.

#### Testimonial Dinner for Monsignor Ryan Planned to Mark 70th Birthday Anniversary

A TESTIMONIAL dinner is being arranged in honor of the Right Reverend Monsignor John A. Ryan, director of the N. C. W. C. Social Action Department, to be given in the Nation's Capital on May 25, 1939, the occasion marking Monsignor Ryan's seventieth birthday.

It is expected that a large number of Monsignor Ryan's friends in Washington and elsewhere, including his co-workers in the National Catholic Welfare Conference, will be present. The arrangements are in charge of a committee of which Reverend Dr. Maurice F. Sheehy, head of the department of Religious Education of the Catholic University of America is chairman.

#### New Printings of N.C.W.C. Pamphlets Announced by Conference Publications Office

THE N. C. W. C. Publications Office announces that pamphlet No. 2 in the *Christian Democracy Series* of the N. C. W. C. Social Action Department is on the press. Its title is "Americanism, Racism, Communism," and its author is the Right Reverend Monsignor John A. Ryan, director of the N. C. W. C. Social Action Department. A study outline is included.

The first pamphlet in the series "Citizen, Church and State," also written by Monsignor Ryan, has already met with a widespread demand.

Other pamphlets released by the N. C. W. C. Publications Department during the past month include the twentieth anniversary edition of the "Bishops' Program of Social Reconstruction" carrying a new introductory statement by Archbishop Mooney, chairman of the N. C. W. C. Administrative Board, together with a study outline (see page 24); a revised printing of Father McGowan's pamphlet—"Catholic Work in the U. S. for Social Justice"—and nine reprints of previously printed encyclicals of Pope Pius XI, the call for which has been greatly augmented since the passing of the late Supreme Pontiff.

Still another important N. C. W. C. publication of the past month bears the title "The Social Security Act of 1935"—as it affects non-profit Religious, Charitable and Educational Institutions, William F. Montavon, K.S.G., di-

rector of the N. C. W. C. Legal Department is the author. There is also being circulated from N. C. W. C. headquarters a new pamphlet printing of Monsignor Michael J. Ready's address delivered at the 1938 Hartford Catechetical Congress. The reprint is entitled: "Just What is the N. C. W. C.?" A publications folder of some 350 titles, with prices for single copies and quantity lots, is available free upon request at N. C. W. C. headquarters.

#### C.A.I.P. Holds Successful Meeting With Student Peace Federations Represented

THE Catholic Association for International Peace held its annual meeting in Washington, April 10 and 11, and the Regional Student Peace Federations met the following day. "Justice and Peace" was the theme of both meetings. The Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, spoke at the Students' Luncheon on "Peace in Catholic Action."

Speakers presenting reports from the committees on various phases of an International Conference included the following: Rev. Charles C. Miltner, C.S.C., University of Notre Dame; Clarence J. Enzler, Ph.D., College of St. Francis, Loretto, Pa.; Rev. Gregory Feige, Little Flower Monastery, Newton, N. J.; and John L. McMahon, Ph.D., Catholic University of America, Washington.

The Peace Association dinner, presided over by Rev. Dr. Maurice S. Sheehy of the Catholic University of America, included a tribute to the Catholic University on the occasion of its Golden Jubilee presented by Miss Anna Dill Gamble of York, Pa., and responded to by Monsignor John A. Ryan. Other speakers at the dinner were Dr. Charles G. Fenwick, Bryn Mawr College, Bryn Mawr, Pa., and the Rev. John La Farge, S.J., associate editor of *America*, New York City.

Patrick O'Shea, chairman of the National Coordinating Committee of the Student Peace Federations, presided at the business session of the student conference on April 12.

John L. McMahon, Ph.D., of the Catholic University of America, was elected president of the Peace Association.

#### CONGRATULATIONS TO "AMERICA"

TO the editors and staff of *America*, Catholic review of the week, edited by the Jesuit Fathers in New York City, CATHOLIC ACTION extends its heartiest felicitations and best wishes upon this militant periodical's thirtieth anniversary.

No one can estimate the great good accomplished by *America* in its three decades of always forward-looking journalism—especially in its exposition of Catholic social teachings as expounded through the Papal Encyclicals. That the sum total is very great can not be questioned. Aided by *America's* intelligent, energetic and far-reaching interpretations, Catholic social teaching is recognized today to an extent never before realized in our American life.

Catholics of the United States, and for that matter, all citizens, regardless of creed, have just cause to thank God for *America*. May its always convincing exposition of Catholic truth and Christian democracy continue to flourish and register among our people for many decades to come!



# MAY STUDY OUTLINE: "THE SOCIAL ENCYCLICALS— PRESENT-DAY PROBLEMS in INDUSTRY and AGRICULTURE and THEIR SOLUTION in VIEW of CATHOLIC TEACHING"

I—What Catholic Social Teaching Stands for. II—Growth Into the Social and Juridical Order: City Industry. III—The Problems of Agriculture. IV—Solution Calls for Catholic Leadership.

PRESENTED herewith is the sixth outline in a series of discussions prepared for the 1938-39 study club season by the N. C. W. C. Study Club Committee. The scheduled March and April outlines on "Religion in General—Catholic Evidence" and "Culture and Recreation," respectively, were unavoidably postponed but will be published some time later.

This year, discussion of the topics is directed especially to present social and economic conditions and the solution of problems arising therefrom in view of Catholic social teaching. Thus this month's outline is especially timely and important. It should be read in connection with Archbishop Mooney's new introduction to the "Bishops' Program of Social Reconstruction" published elsewhere in this issue.

All inquiries addressed to N. C. W. C. headquarters with reference to this and previously published outlines will be gladly answered.

## INTRODUCTION

### I. WHAT CATHOLIC SOCIAL TEACHING STANDS FOR

#### *If(?) We Followed Catholic Teaching*

GRANT that we can never be perfect; sins, mistakes, neglect and even differences of opinion about details will prevent perfection. Yet imagine how different America and the whole world would be if we followed Catholic teaching on work and ownership.

Every man at work would get enough to support his family. No mothers or children would have to leave their home-life to work so that the family could live.

When companies couldn't pay fair wages, the employers and employes, with government help, would find out why not and either stop it, or close up or subsidize the labor.

There would be no compulsory unemployment. By balancing all incomes and balancing all prices purchasing power would become steady.

There would be no great fortunes standing along side of a mass of people owning nothing. Wages, salaries, interest, rent and profit would be so distributed that all the people would get enough to live and enough also to save. Ownership would be customary.

All the people would share in the increasing wealth of our time. The simple wage-contract would be modified by elements of partnership in management, profits and ownership. Work would be good for us, body and soul, and not, as often now, physically and mentally ruinous.

Our resources and machinery would be used to produce all the goods and services the people needed. The people would get these goods. They would get the necessities of life, the comforts of life and enough to live on a good level of culture.

#### *Would Avoid Communism and All-Powerful State*

We would end the terrors of the class conflict, the dangers of an all-powerful State, the threat of Communism, the present cruel domination by a handful of men.

And we would be doing all of this not just for ourselves in our own country only. We would be helping all the world to do it; for God's creation exists for all mankind.

Wars would be less frequent; for one of the chief causes of war would end.

And we would take care of the results of sins, mistakes, negligences and failings by giving in charity out of our abundance to those in need.

Yet to get this which Catholic social teaching wants, certain great changes are unquestionably necessary. One is that we ourselves have to want what Catholic social teaching wants and try directly to get it. It isn't enough merely to want it. The old Individualism said that. Where the rub comes is in deliberately trying to get it. For that requires our subordinating our work and ownership to justice and the common good.

That is hard. But there is this about it. The whole subordination cannot come over night and every bit of growth in doing even a part of what is right is a step that lets us then do more.

#### *"Social and Juridical Order" Defined by Encyclicals*

The Encyclicals insist that what in one place they call "a social and juridical order" is necessary to get what Catholic social teaching wants. This, in brief, is:

(1) The free organization of the people of every industry and profession.

(2) The federation of such organized industries and professions.

(3) Governmental protection of this social order and as needed, governmental supervision, stimulation and restraint, in addition to any independent legislation needed to obtain justice and the general good.

It is towards this social and juridical order we are to grow in city industry, in the professions and in farming. This is the social order referred to in Archbishop Mooney's new preface of the Bishops' Program of Social Reconstruction.

### II. GROWTH INTO THE SOCIAL AND JURIDICAL ORDER: CITY INDUSTRY

#### *Recommendations of Bishops' Program*

THAT preface speaks also of remedial legislation that has already been passed, in whole or in part, and which the Bishops' Program urged twenty years ago but went so



long neglected: Minimum wage laws; insurance against unemployment, invalidity and old age; child labor laws; legal protection of the right to join a union; a nationally coordinated employment service; public housing; limitations of public utilities to a fair return; progressive taxes on inheritances, incomes and excessive profits; and regulation of monopoly even to the extent of government competition. It speaks, also, of the inadequacy of the social security legislation and the lack of sickness insurance; of the low rates in the federal minimum wage laws and of the few states that have such laws for the intrastate industries. It refers to the Bishops' Program's statement in favor of high purchasing power for labor's benefit and for general prosperity.

Much of this legislation and action, and more besides, can be given a special turn which will help the growth of the social and juridical order of Catholic social teaching. Legislation can help organized employers and organized labor in each industry to grow in making their industry serve themselves and the public and get what Catholic social teaching wants.

Some of the legislation does, already. Under the minimum wage law the government calls together employer and labor boards out of the industries to decide on the improvements in wages and hours above those the law specifies. In regulating the coal industry organized employers and organized labor meet to work out the fair prices of coal and are subject to both the check and the stimulation of government in doing so.

#### **Growth of Employers' Organizations and Labor Unions**

Some legislation cannot use this method at all, partly because the government can alone do some things safely and partly because the organizations may not have developed enough. But both employers' organizations and labor unions have, in fact, grown in numbers and strength. They are doing a great deal on their own to put more justice into economic life. They have moved farther than is usually known.

Growth of this peaceful organization and this negotiation and cooperation of organized owners and organized labor is, in fact, half of the road on which we have to travel in industry. Growth in this legislative devolving of activity upon freely organized employers and freely organized labor is the other half of the road.

And the question now is this: Shall we wait to organize more and to experiment more with the devolving of power on organized employers and organized labor before attempting anything big?

Or are we ready for a large growth, under governmental encouragement, of the organized and democratic self-government of the industries and professions to end unemployment and poverty? And should we try to do something of the sort for the world level?

It seems so. It appears that we are ready for another period of growth towards the social and juridical order of the Encyclicals—a real social reconstruction. Certainly the national and world tragedy demands that growth.

### **III. THE PROBLEMS OF AGRICULTURE**

#### **Adjustments of City Industry Alone Insufficient**

TO ATTAIN a Catholic social order, one that really fulfills the objective of economic life, sufficiency for all, and even a reasonably high level of culture, adjustments with regard to city industry alone are insufficient. Far-reaching changes within the rural segment of the economic system are also necessary.

Perhaps the fundamental need here is the correction of the great disparity that exists between agriculture and industry. This disparity, while directly harming the farmer, indirectly hurts industry by creating an unbalance in the whole body economic.

To correct a bad situation one must get at the cause and apply the remedy there. And certainly one fundamental cause of the disparity between industry and agriculture is

unequal production. The industrialist tends to restrict production. Moreover, his industrial empires are so organized that he can readily do so. Because of the close relationship between supply and prices this restriction of production enables him to keep prices at high levels.

With the farmer it is different. He tends to produce abundantly. Circumstances normally induce him to do so. This places him in immediate danger of producing so much that demand for his product weakens and his prices go tobogganing. He lacks organization to correct his situation.

#### **Helpful Legislation in Behalf of Agriculture**

Some helpful legislation has been passed to help him make the correction. The government's farm program, under the series of Agricultural Adjustment Acts passed since 1933, has enabled him to adjust his crops and his sales in some measure to what the market will take at a reasonable price. Under it, some millions of acres have been withdrawn from the cash-crop field. As a result some semblance of parity between the two, the production and the income of agriculture and industry, has been effected.

While the government plays a very definite part in the administration of the Adjustment Acts, there are in them, and particularly the acts of 1938, certain democratic features which make them steps towards the social order advocated by the "Reconstructing the Social Order" Encyclical. Thus the 1938 Act provides for two democratic procedures. The first is the operation of the program through locally-elected county committees. The other is the referendum of producers before marketing quotas go into effect.

The Secretary of Agriculture designates local administrative areas as units for the administration of the farm program. The farmers within these areas, participating in the programs administered within the areas, elect annually a local committee for their area and a delegate to a county convention for the election of a county committee.

Again, before any proclamation on national marketing quotas the Secretary of Agriculture must conduct a referendum, by secret ballot, to determine whether the farmers favor or oppose it. If more than one-third of the farmers of the particular crop in question oppose a quota, its operation does not go into effect.

#### **Reduction of Farm Production Unfortunate**

While the farm program has protected the farmer's legitimate interests by bringing about some semblance of parity between the urban and rural segments of the economic system, it has done so by means of reducing production. This is unfortunate. What is really needed is greater production, and that both in the field of industry and of agriculture. In fact, the two must go hand in hand. Only with greater production in the city can we have greater production in the country—at any rate without forcing the farmer to commit economic suicide and, in turn, eventually also harming the city.

Much of the farm problem is due to city injustices. Every step in the growth of a democratic self-government in industry to obtain justice in incomes and prices is a progressive alleviation of the farm problem. Each step would provide larger buying power in both city and country.

The social and juridical order of the Encyclicals means federation of the industries, of farming, and the professions. Organized farmers would join with the democratically organized industries of the cities to care directly for the relations between them. They would jointly obtain the justice in incomes and prices needed for employment, abundance and wider ownership by the people.

### **IV. PROBLEM CALLS FOR CATHOLIC LEADERSHIP**

#### **Just How Catholics May Aid**

MUCH of the stimulus for this growth will have to come from Catholics.

That same Encyclical of Pius XI on Social Order says that Catholic principles and their application form the



## HOW TO USE THE N.C.W.C. STUDY CLUB OUTLINES

THE material supplied in this month's study club discussion, and to follow in subsequent months, is so arranged as to be useful in many ways. It is divided in three main parts and then sub-divided. The sub-headings furnish a study outline. The following plans are suggested by experienced study club leaders:

- I. It can be handled in a general way in one meeting; or
- II. Using the suggested reading, there is sufficient material for weekly meetings during the month.
- III. It can be used in large meetings or small study groups.
- IV. In large meetings it can be used:
  - a. By general discussion in which the sub-headings, one by one, are presented.
  - b. Three short talks, each on one main part, followed by discussion or not.
  - c. One talk followed by discussion or not.
- V. By study clubs: small discussion groups following it point by point, in which everyone participates.
- VI. These study groups, meeting weekly, might join then later in conducting one of the forms under IV at the monthly meetings.
- VII. Schools and colleges: Discussion groups, class work, term papers, articles in school paper, references.
- VIII. Individuals: Preparation for leadership; addresses or articles; study and information.

For general information address the N.C.W.C. Study Club Committee, and for information relative to the School and College Program address the N.C.W.C. Social Action Department.

greatest of the contributions necessary for the growth and development of "the better social order." That contribution is to come particularly from Catholics. They are taught the principles in Church and school and in Catholic Action—the lay organization working with and under the Bishops.

They will make the contribution in two main ways:

By making the principles known to all and by making known how the principles can be applied,

By themselves working in economic organizations and civic life to put the principles into practice.

The Catholic organizations of Catholic Action do not make the application by themselves becoming employers' associations, labor unions, farmers' bodies or professional organizations, or by going into politics. Catholic Action works instead to train Catholics in the spirit and the principles and to make the principles known.

A great obligation is placed on Catholic lay organizations. "With the assistance of Divine grace, the destiny of the human family lies in our hands," Pius XI told us in that very Encyclical.

#### Opportunity and Duty of Catholic Lay Organizations

What can the lay organizations do to train Catholics and make the principles and the means of applying them known? These following things are easily done:

- (a) Form study groups; the N. C. W. C. has many outlines and pamphlets for groups to use.

- (b) Distribute pamphlets and other publications and help the Catholic press and get the material into the secular press.

- (c) Arrange for lecturers and meetings and forums.
- (d) Arrange for meetings of the Catholic Conference on Industrial Problems.

- (e) Rely on committees of priests appointed by the Bishops for guidance and help.

The purpose of the social and juridical order is to establish justice and social justice. The soul of the order is social charity. Therefore, the better Catholics we are the more we shall ourselves do and get others to do for the growth of "the better social order."

#### Fundamental Readings

*Encyclical of Pope Pius XI on Reconstructing the Social Order* (10c).

*The Bishops' Program of Social Reconstruction* (10c).

*Organized Social Justice* (10c).

*Towards Social Justice* (15c).

*The Catholic Teaching on Our Industrial System* (10c).

*Outline on "Reconstructing the Social Order"* (5c).

*Rural Catholic Action* (10c).

*Property-Organization-Government Action* (10c).

All available at N. C. W. C. headquarters.

## MONSIGNOR GUILDAY PRAISES N. C. W. C. MAP of ARCHDIOCESES and DIOCESES

STATING that "in the Middle West and Far West the organization of the Catholic hierarchical organization preceded not only the secular organization of state government but even of territorial government, the Right Rev. Msgr. Peter Guilday, professor of American Church History at the Catholic University of America, contributes to the April 15, 1939 issue of *America*, a most interesting article under the title "N. C. W. C. Map Outlines Catholic Geography of U. S. A.—Hierarchical Organization Preceded That of the States," the introductory paragraph of which reads as follows:

"A map of the Catholic geography of the United States, brought up to this present sesquicentennial year of the American hierarchy, has recently been published by the National Catholic Welfare Conference. It is in every way satisfactory, even in those parts of the East where the dioceses are more numerous and crowded. If framed or mounted and put in a conspicuous place in our higher

Catholic educational institutions, it would prove attractive and informational to our students, especially to those with a flair for history."

"The absence of an accurate map in the offices of the Sacred Congregation of the Propagation of the Faith caused more than one mistake until well on into the nineteenth century," it is stated. Concluding his article Monsignor Guilday says:

"The N. C. W. C. map meets every demand the student might make. It cannot, of course, reveal the rapid expansion of the Church in the United States during the past 150 years, but it does arouse a feeling of profound gratitude to Almighty God for the progress of the Faith in our beloved country."

Copies of the map are available at N. C. W. C. headquarters at the following prices: \$5.00 single copy—\$400 per copy for two or more.



# N. C. C. W.'s THIRD INDUSTRY INSTITUTE

Sessions Scheduled for N.C.S.S.S., in Washington, D. C., June 18-24, 1939

THE Industrial Committee of the National Council of Catholic Women is already making plans for the third annual Institute on Industry which will open on June 18, at the National Catholic School of Social Service in Washington, D. C., and continue through June 24.

So many gratifying reports were received from young women in attendance last year that new encouragement has been given to the work. A number of the diocesan councils have pledged themselves to provide the means for young women workers from their respective dioceses to enter.

The Industrial Committee has announced a limited number of scholarships to be given to women workers who seem best qualified to profit by the experience and who otherwise would be unable to attend.

The Institute's announcement states that the Council is providing opportunity for women workers to become leaders in the field of industrial relations—leaders who are equipped with Catholic social teaching and imbued with the spirit of service."

A questionnaire sent to those in attendance last summer brought some interesting returns. Asked "Do you think the Institute should be repeated?" brought a unanimous "Yes, by all means." "Do you wish to return?" brought a variety of answers, among them two unique answers—"Yes, I'll be there if I have to hitch hike!" Another, "It was the happiest week of my life."

Questioned as to how the Institute benefited them, one young woman responded:

"The Institute has given me a better slant on labor conditions and shown me the necessity of organization and cooperation for better social and moral living. It has shown me the interest the Catholic Church has taken in the promotion of better living and social conditions and the knowledge it has spread for the betterment of social reconstruction and love of man through the Papal Encyclicals and the necessity of Catholic Action. It has given me the opportunity to hear some of the most brilliant and educated clergy and instructors. They possessed knowledge and understanding of economic as well as social conditions. It has also brought me in contact with people of other Catholic Action groups through which I have learned all the valuable things that can be accomplished if effort is put forth with Catholic principles. I think the Catholic Institute is a marvelous agency and every effort should be put forth to maintain it."

Some other comments were:

"I am president of my own union and a delegate to the Central Labor Body. I have been able to use almost every lecture to advantage in our meetings. Questions come up in our meetings which were discussed fully at the Institute. It is good to be able to answer them with the true Catholic viewpoint."

"The wider knowledge obtained has helped me to speak intelligently for Christian practice in industrial arguments. . . I can truthfully say I learned more about Catholic Action and the way the different social problems were handled in the short time I'd spent there than ever before."

"I have truly never experienced anything before that gave me the enthusiasm that the Institute did."

"My head has been swimming with ideas since the Institute. One subject that meant a great deal to me was the lectures on the background of the labor movement in England and the U. S. including legislation along this line. It

was a lot of fun and yet educational to listen to the students explain the ideals and work of their various Catholic action and study clubs, the power or lack of power of the pinks and reds in their home towns, the success or failure of their unions, etc. They were really a grand bunch of wide awake girls. . . . All the knowledge I gathered during that week helps immensely in getting the most out of the lectures I listen to and of course helps in my talks with my friends and enemies. . . ."

"Here is a humble suggestion along the lines of subjects discussed: Why not add a few lectures concerning Parliamentary Law? Workers above all need some lessons on this subject. (A union may be considered Communistic, and not to be trusted because the leaders are a group of mixed radicals even though 90 percent of the members may be good Catholics. Why are the radicals leaders? They are trained thoroughly in the field of Parliamentary law and organizing; whereas the majority of Christian union members don't know how to make a motion correctly from the floor, as a result are timid in voicing their opinions.)"

One young woman said: "I gave a talk to the local members of our union. A study group is being organized in the union. Our president found the pamphlets which I bought very interesting. . . . Talking with other students gave me an idea of their working conditions, union activities and how they really functioned. I negotiated the first laundry contract and I've been very active in the union for two years. . . . A report was given to the Catholic business girls on the Institute on Industry and they really have benefited by it for we got into some very interesting discussions on strikes and unions. I never knew that the Catholics took such interest in labor problems."

By a priest who was in attendance throughout the sessions the following encouraging comment was made: "I wish to commend the National Council of Catholic Women for this pioneering work in a new field of adult education—new at least for Catholics. . . . After a few years of such a program, the Church would have in all parts of the country, young women, equipped to wield an important influence in industrial affairs and capable of bringing the Catholic social message to the other young women workers in their communities. They would indeed be apostles of Catholic social action and defenders of our Christian social order against the subversive forces now at work among the working classes."

Much of the work will be carried on through round table discussions under competent leaders. Through round table discussions and contact with the leaders and students new avenues of thought will be opened and wholesome attitudes formed.

The National Council of Catholic Women has since its inception manifested an interest in women workers. This interest has been crystallized in this latest project of the Council. The Council believes that a great opportunity is offered through labor schools to help lay the foundation for a better social order—that intelligent thinking and constructive effort stimulated and inspired by the Encyclicals of the Popes will contribute much to the new social order building today. Something has been started which if continued will in time bring results and bear its own reward.—*Linna E. Brisette.*



# "ON to SAN FRANCISCO in SEPTEMBER"

N.C.C.W. Officers and Members Planning 19th Annual Convention, September 9-14

A SPECIAL feature of the convention in San Francisco this year will be a Catholic Women's Day, September 14, at Treasure Island.

"According to present plans, the first event of the day will be a Pontifical Mass with singing by trained choruses and music by an augmented orchestra. Other events are a miracle play and a symphony concert in the evening. The entire program is to be thoroughly Catholic in every detail, the purpose being to show, as far as is humanly possible through music, poetry, and drama, that all true culture and beauty are at home in the Church and derive their chief inspiration from her." (Excerpt from a letter of Archbishop Mitty.)

All of the Catholic women of the State of California are to take part in planning for this great Catholic event. Mrs. Maude Powers Symington, prominent in the musical world, is general chairman of this particular program.

Saturday will be devoted to a discussion of the problems of diocesan presidents and the presidents of national organizations in promotion of activities. The general outline to date includes discussion of the Committee System, cooperation with diocesan directors of special projects, district or deanery and parish organization and programming, and the publications of the National Catholic Welfare Conference as an aid to parish, deanery and diocesan programs.

Special emphasis will be given to national and international friendship and cooperation for peace through meetings stressing the work of the International Union of Catholic Women's Leagues and the Lima Conference.

Invitations have been issued by headquarters to outstanding Catholic women in Latin America, Canada and Alaska to attend the sessions.

The local committees are already planning exhibits in connection with committee work. They will be aided in this by Dr. Anne Nicholson, former field secretary of the National Council of Catholic Women.

Travel rates are unusually attractive. A circle tour, to take in both fairs, by way of coach is \$90. A first-class ticket is \$135 plus cost of berth. This will be of special interest to eastern delegates and to those who wish to visit both fairs. Equally low round trip rates are available from other points. Delegates are requested to get in touch with their local railroad representatives.

The president of the Lafayette Diocesan Council of Catholic Women, in conjunction with the local railroad representative, has issued a three-page bulletin of the trip to be taken by the delegates from the Lafayette Diocese. This schedule includes the day and time leaving main cities in the Diocese, the time of arrival at stopping points along the way and points of interest to be visited at these stops, the railroad and pullman fares, sightseeing costs, hotel and meal estimates, and the route to be taken on the return trip. Copies of this will be sent to diocesan presidents shortly.

The National Council of Catholic Women extends a cordial invitation to all Catholic women, whether members of affiliated organizations or not, to attend the sessions of its nineteenth annual convention.

## N. C. C. W. ACTIVITIES in the DIOCESES

### DIOCESE OF SAN DIEGO, CALIFORNIA

THE newly formed Diocesan Council of Catholic Women of the San Diego Diocese held its first quarterly board meeting at Elsinore April 13. Plans were laid for the establishment of parish units and deanery organization. As soon as organization is effected, the work of the national committees will be introduced.

In a letter to Mrs. A. H. Stuckey, newly-elected president, the Most Rev. Charles F. Buddy, Bishop of San Diego, expresses appreciation for the splendid work Mrs. Stuckey had done. "Be pleased to accept my sincere congratulations on your recent election to the Presidency of the Diocesan Council of Catholic Women, and let me add my vote of confidence to those who so fittingly recognized your gifts of mind and heart. It is proper, indeed, that you who organized and presided over the first Council of Catholic Women in San Diego (county council under Los Angeles) should return to guide their destinies in the National Organization."

At the board meeting plans were discussed for the co-operation of the San Diego Diocesan Council with the San Francisco Archdiocesan Council in the furtherance of the national convention program.

### DIOCESE OF NASHVILLE, TENNESSEE

THE Right Rev. Msgr. Fulton J. Sheen was the honored guest and speaker at the annual convention of the Nashville Diocesan Council of Catholic Women. The Most Rev. William L. Adrian, Bishop of Nashville; the Most Rev. John A. Floersch, Archbishop of Louisville; the Honorable Prentice Cooper, Governor of Tennessee; the Honorable Thomas L. Cummings, Mayor of Nashville, and Mrs. Com-

ings were guests at the banquet held at the rectory of the Cathedral of the Incarnation. In honor of the birthdays of Bishop Adrian and the Rt. Rev. Msgr. Albert Siener and the anniversary of the ordination and consecration of Bishop Adrian.

In his first address before the Council, Monsignor Sheen discussed women's opportunities for service—as mothers, in the contemplative field, and in the world of action.

A plea for mothers to reconsecrate their homes, making them more like the home at Nazareth, was made by Bishop Adrian. "Banks may fail, material things may be destroyed, but memories of a Christian mother and father will be carried by the child into eternity. Saints and criminals are made at their mothers' knees and to each mother falls the responsibility of leading her child to God."

Bishop Adrian went on to commend the members of the Nashville Diocesan Council for the work that has been done during the last two and one-half years in the organization of youth, wide-spread activities of study clubs and campaign against indecent literature.

The spiritual directors of the deaneries—the Rev. Joseph H. Siener, Nashville; the Rev. Harold Shea, Chattanooga; and the Rev. Thomas F. Nenon, Memphis—gave short reports.

Three-minute reports were given by the officers and the diocesan chairmen.

At a luncheon meeting, Monsignor Sheen warned of the influences of Communism, Fascism and Nazism, declaring there is little difference between them. "The only real difference lies in their methods of expropriating human rights, not in the rights they expropriate."

Mrs. Joseph Boillin, Jr., Clarksville, is president of the Nashville Diocesan Council of Catholic Women.



## DIOCESE OF ST. AUGUSTINE, FLORIDA

THE tenth annual convention of the St. Augustine Diocesan Council of Catholic Women will be held at Lakeland, Florida, in commemoration of the organization meeting in 1930 in Lakeland under the auspices of the Most Rev. Patrick Barry, Bishop of St. Augustine.

A Rosary a day for peace was the pledge of each delegate present in answer to the Bishop's plea to oppose war propaganda with the propaganda of peace.

Resolutions passed at the convention included one to condemn the display, distribution and sale of obscene, indecent and offensive literature, of articles and devices for prevention of conception or producing abortion and of literature advertising the sale of same; to favor an amendment to Section 211 and Section 245 of the Penal Code of the United States, which would enable Federal prosecution at the place where this offensive material is delivered; and to encourage and promote an appreciation of literature in conformity with Catholic standards and ideals. Also to renew protests against the evils of block-booking and blind-selling in motion picture distribution; to again avow disapproval of the State of Florida's 90-day divorce law and any legislative action to shorten the time of residence under the present act.

Mrs. Earl R. Reynolds, president of the National Council of Catholic Women, addressed the gathering on the value of United Catholic Action.

"Catholic Action" was stressed in the opening talk by the Rev. T. Comber of Coral Gables. The Rev. J. J. Hosey, C.S.S.R., of Tampa pointed out that Catholic Action is not new, but goes back to the beginning of the Church itself and was revived by our late Holy Father for the laymen who must cooperate with their pastors in disseminating virtue.

The religious summer vacation camp is to be held again this summer at Our Lady of Good Counsel Camp, near Ocala, from July 23-August 5. This will be the fourth season for the camp. Last year almost 200 children enjoyed the privilege of active outdoor life with supervised recreations, sports, and received religious training under the guidance of the sisters.

At a study club luncheon, Mrs. J. Leo Gleason, chairman, asked questions calling for extemporaneous answers as to the growth, value, and benefits of the study club movement.

Mrs. J. W. McCollum, national chairman of the Committee on Organization and Development and diocesan chairman also, lead a panel discussion on organization. Mrs. R. S. Clark, diocesan chairman of the National Catholic School of Social Service, lead a discussion which brought out a detailed explanation of the School and the responsibility of the Council for its growth and development. Mrs. George P. Coyle talked on "The Catholic Women in Civic Life," pointing out that each can serve Christ best by bringing the mind of Christ into the mind of the world.

"The Hokum of the Intelligentsia," an address by the Rev. J. H. Greeley, S.J., West Palm Beach, brought out the fact that frequently the reading of "intelligentsia" matter can be more harmful than indecent literature, because it tears down the finer things in life.

Mrs. R. M. Clewis was re-elected president for the coming year.

## DIOCESE OF SCRANTON, PENNSYLVANIA

EARLY in the year, the Most Rev. William Joseph Hafey, Bishop of Scranton, assigned to the Diocesan Council of Catholic Women the work of catechetical instruction.

In order to make this instruction available particularly to the students in the high schools, it was found that it was very difficult for the pastors to gather all the information necessary concerning the students to receive religious instruction. The members of the Council therefore planned a survey. A deanery president who is also a public school

teacher, went to the superintendent of schools and asked permission to take a census of all of the Catholic students in the public high schools, including the name, address and church attended.

All three of the principals, although Protestant, being fully aware of the great need of religious training, especially for high school students, were most cordial and cooperative. A very high percentage of Catholic students was found in each of the three schools.

"We have made a complete card index of all these students and have typed lists for each parish." These lists are distributed to the pastors and will form the basis for establishing classes of instruction.

"The next problem is that of obtaining trained leaders. We may be able to secure the services of the sisters as well as Catholic lay teachers. That is yet to be worked out."

## DIOCESE OF MOBILE, ALABAMA

"CATHOLIC ACTION is a movement within the Church," said the Rev. Michael Pathe, C.S.S.R., Omaha, at a deanery session of the Mobile Diocesan Council, "that has for its objective the exemplification of Catholic principles in our national institutions and public affairs to the end that being guided and directed by these principles our nation may be better established in justice and our national life may show forth the life-giving spirit of Christ." Father Pathe pointed out the benefits to the individual and society in general that would flow from the efforts of each individual, undertaken under the direction of his Bishop and working with and for him in a spirit of mutual kindness.

The need of a united Catholic womanhood was particularly stressed by the Most Rev. Thomas J. Toolen, Bishop of Mobile.

## DIOCESE OF DES MOINES, IOWA

THE inestimable value of cooperation by the individual in the program of Catholic Action was stressed by the Rev. F. T. Zuch, moderator of the Des Moines Diocesan Council of Catholic Women at a recent meeting.

He strongly urged that affiliates be enlightened and kept informed of the contents of CATHOLIC ACTION and *Monthly Message*. He dwelt at length on the obligations of officers and chairmen of standing committees, advising them to become thoroughly informed about the duties of their offices, and fulfill them.

## I. U. C. W. L. MEETING IN ROME

THE reports of the Congress of the International Union of Catholic Women's Leagues to date are comparatively brief. However, we learned with great interest of the fact that the eight representatives who went as representing the National Council of Catholic Women had the privilege of attending services in St. Peter's during Holy Week and were present at the audience of the Holy Father, Pope Pius XII, granted to the Senior and Junior Sections of the I. U. C. W. L. It was necessary to combine the two sections in one audience this year because of the many responsibilities of the Holy Father during these early days of his pontificate.

The Youth broadcast was a wonderful success, as testified to by the many reports received here at Headquarters. The National Council of Catholic Women may well rejoice that the first broadcast given by a woman over the Vatican City radio station was given by our representative, Miss Anne Sarachon Hooley. The president of the Youth Section of the I. U. C. W. L., Mlle. Christine de Hemptinne, participated.

During the Congress, Miss Hooley was elected a member of the Bureau (the governing board of the International Union of Catholic Women's Leagues) to succeed Miss Mary Graham Hawks.

The next issue of CATHOLIC ACTION will contain full reports on both conferences.



### Development in Local Leadership

THE increasing effectiveness of local leadership and the consequent growth of the National Council of Catholic Women are evidenced in many ways.

In recent years there has been greater realization of the value of national and diocesan conventions. Diocesan conventions have increased their sessions from one to three days. The splendid program of activities carried on in many Diocesan Councils is an evidence of the earnestness and capability of diocesan and local leaders.

Diocesan presidents are more and more sending helpful and informing monthly letters to affiliated local organizations and using increasing care in choosing diocesan chairmen for national committee work.

In addition, some of the diocesan chairmen are now reaching out through the network of the National Committee system to district, deanery and local chairmen by means of committee news-letters. We have called attention to several of these in previous issues of CATHOLIC ACTION.

This year the chairmen of the Cleveland Diocesan Council of Catholic Women are given opportunity through the Monthly news-letter, to send out information pertinent to the work of their committees. The study club letter of Miss Helen Craig lists the national chairmen, gives sources of material, and urges the formation of new clubs.

### Student Activity in N. C. C. W. Work

A REPORT given by the Marygrove student unit of the N. C. C. W. shows that the activities undertaken by the student groups tie-up definitely with our national committees. The report read at the general assembly showed that activities were already being carried on in the *Extension of Religious Education*—catechetical instruction, pamphlet racks; *Industrial Problems*—study of encyclicals; *Libraries and Literature*—compilation of book lists, support of Catholic press, Braille transcription of Catholic books; *Book Study Groups*, establishment of spiritual library; *Shrines in the Home*—promotion of use of statues, crucifix and religious pictures in all Catholic homes; *Youth*—work in social centers (spiritual, vocational and recreational activities), and work in hospitals and orphanages.

Such affiliation (1) brings the college activity into line with the program designed by the Hierarchy for the welfare of Christian society. There can be no Catholic Action without the direction of the Hierarchy; (2) strengthens in the students Catholic consciousness; (3) develops an appreciation of the importance of concerted action under the direction of authority in the accomplishment of the work of the Church; (4) launches the student into the work of the Conference during the formative years of college life so that after graduation it will seem perfectly natural to her to take her place in the local organization of the Council in whatever parish or diocese she may be living.

Among the interesting visitors at Headquarters during the time of the N. C. E. A. meeting were two sisters from an Order in a nearby State. The Order contemplates inaugurating a Catholic Action program in all the schools in which their sisters teach, and the sisters visited Headquarters to gather material and learn at first hand of the program of Catholic Action.

### Death of Mrs. Edward A. Skae

FOR the repose of the soul of Mrs. Edward Askin Skae, the National Council of Catholic Women asks the prayers of all of its members. Mrs. Skae, whose interest in the Council has dated from the organization meeting of the Council in 1920, was elected a member of the National Board in 1937. Following the convention in 1938, Mrs. Skae was appointed national chairman of the Committee on the National Catholic School of Social Service. During the year 1938 Mrs. Skae was active in the organization of the Detroit Archdiocesan Council of Catholic Women, helping form parish councils and holding deanery meetings.

At the organization meeting of the Detroit Archdiocesan Council in March, in recognition of the fine work done by Mrs. Skae, the delegates elected her president of the newly formed Council.

In 1928 Mrs. Skae was honored by His Holiness, Pope Pius XI, with the Cross *Pro Ecclesia et Pontifice* in recognition of the great work she had done in the interests of Catholic charity.

### Papal Cross Awarded Mrs. Boismenu

MRS. LOUIS BOISMENUE, East St. Louis, past president of the Belleville Diocesan Council of Catholic Women, was awarded a Papal Cross, *Pro Ecclesia et Pontifice*, in recognition of her works of charity and for other works of Catholic Action.

Mrs. Boismenu was particularly active in her work for the relief of the poor in the early days of the depression when no government agency had been organized to feed and clothe and generally care for the destitute. It was at that time that she established soup kitchens and relief depots in East St. Louis to care for distressed families.

For 25 years Mrs. Boismenu has been president of the East St. Louis Queen's Daughters, local charitable organization.

### NOTES FROM THE FIELD

MEMBERS of the Earl Park, Indiana, Councils of Catholic Women have inaugurated an intensive campaign against indecent literature. In connection with their first meeting they had a press display which featured diocesan papers from various dioceses, missionary magazines, spiritual reading, literature on family life, juvenile literature, the Papal Encyclicals, Catholic Hour publications, publications of general interest, and a special table of literature prepared for study clubs, including CATHOLIC ACTION.

A pledging of personal efforts to further the ends of the National Organization for Decent Literature was made by the members of the Thobodaux Deanery Council of the New Orleans Archdiocesan Council of Catholic Women at their regular meeting.

The Lafayette Diocesan Council of Catholic Women is broadcasting a series of 26 electrically transcribed radio programs, the "Highway to Heaven Series," each Monday at 7 p. m. These contain instructions in question and answer form on the teachings of the Church.

Spreading interest in Catholic literature and combating salacious literature has been one of the chief activities of the Council during the past months.

Helping rural groups gather study club material was one of the activities of the Milwaukee Archdiocesan Council of Catholic Women Study Club Committee. "Our main objective this past year was to organize study groups in the rural communities where opportunities and facilities are so limited.

"We are particularly proud of one group to which we send clippings from the Catholic papers, magazines, etc., which they use as a basis for a current events class. In this way they learn of many things of which they otherwise would have no knowledge. The group reports that this project has been entertaining as well as educational."

A digest of material in the *Monthly Message* as a guide for the members of the Councils of Catholic Women has been given a special column in *Our Sunday Visitor*. Attention has been called before to the splendid publicity column devoted to the affairs of the different units of the Diocesan Council grouped by deaneries.



"Around the Diocese with the D. C. C. W." is a newly formed column in the La Crosse Edition of the *Register* devoted to the doings of the Diocesan Council. A special section is devoted to a suggestion of activities that affiliated groups may take up during the month.

The dissemination of Catholic literature has been an outstanding objective with the Ursuline and Dominican Alumnae of the Galveston Diocese. Through a one-day Catholic Book Drive, a collection was taken at the doors of the Churches after all the Masses. Catholic books of high caliber will be placed in the reading rooms. Miss Elinore M. McDonough, a Dominican alumna, has compiled an original book list for use by the Dominican Book Review Club. Books are listed alphabetically under headings of subject matter, name of book and of author, with notes on reviewers and with notations on similar topics from various books.

Several youth groups throughout the country have been studying parliamentary procedure. More than 300 attended the first contest held by Catholic Youth in the Great Falls District. The Ursuline Girl Scout Troop, No. 23, won first place; Ursuline Sodality, second; and St. Thomas' Sodality, third.

#### CATHOLIC ACTION Articles Translated Into Polish and Distributed by N. C. C. W. Member

A SPLENDID example of cooperation in the work of the N. C. C. W. and the Conference as a whole has been revealed in a letter recently received at N. C. C. W. headquarters in Washington.

Miss Clara Swieczkowska, executive secretary of the Polish Activities League, Detroit, Michigan, writes that she has had mimeographed copies made of certain N. C. W. C.

material, including the Prayer to Our Lady of Good Counsel, and distributed same among the Polish parishes of Detroit. She also translates into Polish and distributes among the parishes mentioned articles taken from the current issues of CATHOLIC ACTION, official organ of the N. C. W. C.

The Polish Activities League maintains in Detroit the St. Elizabeth House, Residence for Girls, Department of Social Service, Employment Service, and St. Mary's Camp located in Utica, Michigan. The organization is a member of the Council of Social Agencies and a participant in the Community Fund, and, of course, is an affiliate of the N. C. C. W.

Miss Swieczkowska's active interest in the Women's Council is deeply appreciated at Conference headquarters not only by the headquarters staff of the N. C. W. C. but also by the editor of CATHOLIC ACTION.

#### Tulsa Deanery Council, N. C. C. W., Distributes 12 Copies of Pope Pius XI's Encyclicals

JUST as this issue of CATHOLIC ACTION goes to press, the N. C. W. C. Publications Office is in receipt of a letter from Mrs. M. McCauley, chairman, Library and Literature Committee, Tulsa Deanery Council, N. C. C. W., enclosing a check for \$33.25 and asking that twelve copies of the Encyclicals of Pope Pius XI be sent to her for placement throughout the Tulsa Deanery.

Examples of cooperation by other N. C. C. W. and N. C. C. M. units are numerous as our daily correspondence shows. "Ads" have been placed by a considerable number of group members in local papers and as a result orders for the encyclical volume are being received daily.

For this effective cooperation all at N. C. W. C. headquarters are especially grateful.



## Remember the N. C. W. C. in Planning Your Will

ALLOTING A DIVISION OF YOUR PROPERTY TO FURTHER THE WORTHY WORK OF THIS OFFICIAL AGENCY OF THE BISHOPS OF THE UNITED STATES

THE Bishops of the United States, through their voluntary contributions, have made possible the work of the National Catholic Welfare Conference since 1919, notwithstanding pressing diocesan and other outside demands.

INCREASE in the knowledge and effectiveness of the work of the N. C. W. C. and of its several departments and bureaus could be greatly aided by additional contributions.

SUCH further financial aid would help extend the knowledge of Catholic principles and intensify their acceptance in our American life in the various fields in which the N. C. W. C. is interested. (*Read the facts about the N. C. W. C. as printed on page 2.*)

THE National Catholic Welfare Conference welcomes donations and legacies for the support and enlargement of the work confided to it by the Bishops of the United States. Donations should be sent to the treasurer, Most Rev. Francis C. Kelley, Bishop of Oklahoma City

and Tulsa, 1000 North Lee Avenue, Oklahoma City, Okla., as well as information or legal notices of wills and legacies.

THE following form of bequest may be used by all who desire to further the work of Catholic Action as aided by the official agency of the Bishops of the United States:

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I HEREBY give, devise and bequeath unto the National Catholic Welfare Conference, incorporated under the laws of the District of Columbia.

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to be used by the Administrative Board of Archbishops and Bishops thereof for the purposes for which it is incorporated or for such other useful works of Catholic Action as the Administrative Board, N. C. W. C., may determine.

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